

562 ✓  
JOY *in* Heaven,  
AND  
JUSTICE *on* Earth.

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IN TWO  
SERMONS  
ON THE

Thanksgiving-Day,

OCTOBER 9, 1746;

AND

The Fifth of NOVEMBER.

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By THOMAS BRADBURY. K

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Mic. vii. 15. *According to the days of thy coming  
out of the Land of Egypt, will I shew him mar-  
vellous things.*

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L O N D O N:

Printed for J. OSWALD, at the *Rose and Crown*,  
near the *Mansion-House*; and J. BUCKLAND,  
at the *Buck* in *Paternoster-Row*. 1747.

[Price Six-pence.]

JOHN BROWN

AND

JUSTICE

SERMON



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## R E V. XVIII. 20.

*Rejoice over her thou Heavens, and  
ye holy Apostles and Prophets, for  
God hath avenged you on her.*

**I** Do not remember any Name of a Place in all the Bible, that has a thicker Cloud of Vengeance hanging over it than what is call'd *Babylon*. Whatever it means either in the Old or New-Testament, it's big with Guilt and Danger: Thro' all the Ages of the World, the very Sound of the Title is infamous. We find it devoted to Ruin by the *Prophets*, who have spoken in former Times, and the same Course of threat'ning is directed against it by the *Apostles*: So that quite through the Book of God, it's condemned and accursed as the most hateful *Name* in the World.

Though, here we are to distinguish upon the Title. It signifies under the Old Testament, a *Royal City*, which in her time was overthrown, punished, and is now perish'd; where the People of God were Captives. In the New Testament it's applied by a *Figure* to another Interest, neither is there any such Place now upon Earth; but it signifies the Indignation of the Lord against whatsoever is *so called*, and the Similitude between them is the Ground of their sharing one and the same Appellation; they are alike in Filthiness of Flesh and Spirit, as they shall be in Wrath and Ruin. And as we are assured that the Terrors of the Lord have been pour'd out on

## J O Y in Heaven,

the former *Babylon*, we are waiting for his Salvation, and the Time of Recompence that's owing to the *latter*. He has levell'd the Arrows of his Indignation, and they will not fly from a deceitful Bow. There's as much owing to the Impiety, the Cruelty, and the Abominations of this City that goes by the Name in the *New Testament*, as has been executed in the History of the *Old*.

*Babylon* was the last Royal Seat of the *Affyrian* Monarchy, there it had all its Glory, and there it had its Fall. When it had swell'd with Blood and Wrath, for very near two thousand Years, (the longest Space that any Tyranny enjoy'd) at last it burst in Contempt and Fury; and we have this thing upon Record, that we through Patience and Comfort of the Scriptures may have Hope. As there is a *Nation* in our day equally deceitful and barbarous, aspiring to an *Universal Monarchy*, we are waiting for the Execution of those Judgments that have been of old, and trust that our Hope shall not make us ashamed.

The *Affyrian* Empire began at *Nineveh* with Oppression, Wrath, and Robbery; there lived *Nimrod* the mighty Hunter before the Lord, who had made Nations his Prey and People his Game, and therefore it goes by the Name of the original Tyrant, the *First-born* of *Death*, the Head of the Race. And in the Description that we have of a Redeemer's Kingdom, the Promise runs in evangelical Language, that he shall stand and feed in the Strength of the Lord, and in the Majesty of the Name of the Lord his God; for

Mic. v. 4, now shall he be great unto the Ends of the Earth,  
5' 6. and this Man shall be our Peace when the *Affyrian*  
shall come into our Land, and when he shall tread  
in our Palaces, (as he had almost done in the late  
Rebellion) then we shall raise up against him seven  
Shepherds



## JUSTICE on Earth.

3

*Shepherds and eight principal Men, and they shall waste the Land of Assyria with a Sword, and the Land of Nimrod in the Entrances thereof.* The Lord has begun to shew us his Salvation, and it is our earnest Prayer that he will complete it.

*Nimrod* was the Name of the Man who laid the Plan for destructive Wars, that have raged after his Example ever since. God gave them into his Hand, *they took them in the Angle, they* Hab. iv. *caught them in their Net*; and for many Ages he <sup>15</sup> declared to the Children of *Israel*, that *the Assyrian was the Rod of his Anger*, whom he would Isa. x. 5 employ against an hypocritical Nation. In the beginning of *Hezekiah's* Reign, into the Jaws of this voracious Enemy he gave the ten Tribes at once, who led them away captive out of their own Land; for as they made no difference in their Worship from the Practice of the Heathen, so he made none in their Captivity, but tumbles them into the common Heap of those that know not God. Their Case is much the same, as they did not like to retain God in their Knowledge, he leaves them in the power of a Monarch that was the Oppressor of the Nations, *the Hammer of the whole Earth*. Now though *Hezekiah* was delivered from falling into the hands of *Sennacherib* who perished at *Nineveh*, yet another Branch of the Royal Line was growing up, and bid fair to have the chief Seat of the Empire transferr'd to his Dominions.

We may suppose from the Compliment that the King of *Judah* paid him, in shewing his Embassadors all his Treasures, that he was aspiring upwards, and in a few Reigns he came to the *highest Pitch* of that antient Monarchy; though it comes to the same thing if the King of *Nineveh* had transferr'd the Place of his Residence to *Babylon*. Some People are of Opinion that ~~that~~ was

the Case. There is no Force in the Parallel between their Case and ours. *Babylon* succeeded *Neueb* in Character, as *France* does *Germany*; there's the same Change made in the Lust of Empire; our second *Babylon* like the first has been a *golden Cup in the Lord's Hand*, their Barbarity has made all the Earth drunk; *the Nations have drunk of her Wine, and therefore the Nations are mad.* *Nebuchadnezzar* the King of *Babylon*, who is supposed to be second, or the fourth Monarch, is one whom we have a large Account of.

Dan. v.  
19.

*First*, That he was prosperous in all his Ways, and seem'd to carry the whole World before him. God threw into his hand abundantly, and he became an universal Monarch; *whom he would, he set up, and whom he would he pull'd down*; he was in *Daniel's* Exposition of the Dream, *That Head of Gold*, and much greater than all the following Emperors, who are compared to an inferior Metal.

*Secondly*, As Promotion comes from the Lord of the whole Earth, so most unbounded Victories go along with his Armies; and by the frequent Honour that the Great God puts upon him, when he calls him so often *his Servant*, we should think that Providence had smil'd upon all his Ways: He does according to his Will unlimited, uncontrouled.

*Thirdly*, He seem'd to be rais'd up for vast and important *Designs*, and had a Largeness of Soul to adorn, improve and expand his Palace beyond all the rest of the great Houses where the Kings of *Affyria* had ever lived, and made it a delightful Place and a magnificent Building; thus it's call'd *the Glory of Kingdoms and the Beauty of the Chaldees Excellency*. The broad Walls of *Babylon* are hinted at in the holy Scriptures, as well as in other Histories, and they are reckoned

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reckoned one of the seven Wonders of the World. This was his own doing, which shews us what we call a noble Genius, form'd with a Capacity of making himself eminent. *Is not this* Dan. iv. *great Babylon that I have built for the House of the 30. Kingdom, by the Might of my Power, and for the Honour of my Majesty ?*

*Fourthly*, It was a Land full of Superstition, they were mad upon their Idols ; and though the Jews lived amongst them, yet they could not reclaim them : *We would have healed Babylon, but* Jer. li. 9. *she is not healed.* We may apply this to our times ; God has planted a pure Religion amongst those that are now Enemies to it, even of late there are Numbers of *Protestants* amounting to many thousands, who are under Persecution in *France*. No Waste of Armies, no Increase of Poverty, no shriveling up of Trade, no Arrows of Death can prevent the new Eruption of Popish Cruelty. 'Tis time for the poor oppressed People to say, *Let us forsake her, for her Judgment reacheth unto Heaven, and is lifted up unto the Skies ; the Lord has brought forth our Righteousness, come and let us declare in Zion the Word of the Lord our God.* The fresh Barbarities in *France* are well told in a little Book, that I wish was in the hand of every Protestant Family, call'd *Popery always the same.*

*Fifthly*, They abounded in Cruelty, the Slain of all the Earth had fallen among them, and in particular they had dealt hardly with the Jews. *Israel is a scatter'd Sheep, the Lions have driven him away ; first the King of Assyria has devour'd* Jer. l. 17. *him, and at last this Nebuchadnezzar King of Babylon has broken his Bones : Therefore thus saith the Lord of Hosts, the God of Israel, I will punish the King of Babylon and his Land, as I have punished the King of Assyria.* They were exposed to Contempt, they hung their Harp on the willow



willow Trees ; they that led them captive, said unto them with a Sneer and Haughtiness, *Sing us one of the Songs of Zion.* And yet,

3. *Sixtly, Nebuchadnezzar shews unusual Marks of Generosity to the Captives of Judah ; he gave them an Education, and train'd them up in the Language and Learning of the Chaldeans, which was at that time the most reputable in all the Earth : He appointed certain of the Kings Seed in Judea, those in whom there was no Blemish, and skilful in all Wisdom, and cunning in Science, and such as had Ability to stand in the King's Palace.* Whether there was any thing like a sacramental Test, I cannot find ; but if there was, Daniel would not defile himself with the Portion of the King's Meat, nor with the Wine that he drank.

Dan. i. 4.

*Seventhly, The God who had the Hearts of all Men in his hand, was pleased to make great Discoveries in that Court, by revealing Secrets through the Interpretation of Dreams and Visions of the Night, as if it might be said of Nebuchadnezzar that the Secret of the Lord was with him.* He draws out such a Line of Futurity, as foretold and described the four Empires of the Earth, in their Rank and Order, rolling over one another with a gradual Tyranny ; and this he does with regard to a Good-Will towards Men, and setting up a Kingdom that shall not be destroyed. So that that Scripture was fulfilled, *Glorious things are spoken of thee, O ! thou City of our God ; I'll make mention of Rahab and Babylon to them that know me.*

Pf. lxxxvii.  
3, 4.

*Eighthly, He brought that King under such an extraordinary Discipline as never was heard of, by the various Ways that he took with his Conscience. You see what a Conflict he has between Conviction and Corruption, a Light from Heaven, and the Lust of Nature. Upon Daniel's Exposition*



Exposition of his Dream, he worship'd him with sweet Odours. This was the Folly of his Education, but there was a bursting out of a greater Confession, *I know that your God is a God of Gods, Dan.ii.47. and Lord of Kings, and a Revealer of Secrets.* And upon this, Honours and Rewards flow in to the Jews, and several Preferments are given to them. After this, he relapses into a Fit of Pride, and then the Persons that he had dignified are debased, and cast into the Fire for the sake of a good Conscience towards God. Well, here again he has a glorious Vision, for he sees one with these three unhurt and unburnt, and *the Form of the Ver. 25. fourth was like the Son of God.*

Then again he has another Dream that was all drawn into *his own Case*; this Daniel interprets, and warns him to *break off his Sins by Righteousness, and his Iniquities by shewing Mercy to the Poor, if it might be a lengthening out of his Tranquillity: But at last he breaks out again, when he was ripe for seven Years of deep Melancholy.* So that never was there a Man among the Heathen whom God took into his own hand with so much Variety of Conduct; and as the last Account we have of him, shews him under the Power of a serious Impression, we may suppose that thus he died. *I Nebuchadnezzar praise, and extol, and Ver. 37. honour the King of Heaven, all whose Works are Truth, and his Ways Judgment, and those that walk in Pride he is able to abase.* Thus the Bible leaves him, and winds up his Story with a good Confession.

Ninthly, After his Reign, we come to that of his Grandson *Belshazzar*, who had laid aside Daniel time out of mind, because he was out of Memory: And the Kindness towards the Jews was lost in the Court, insomuch that with an abundant Feast to his Lords, his Wives and Concubines,

Ch. v. 2. bines, he has the Impiety to bring in *the Vessels of the Lord's House that he had taken out of the Temple of Jerusalem*, that he might give a Gust to his Intemperance, and Excess of Riot. But they are struck into a Terror by the Hand-writing upon the Wall ; and when *Daniel*, who had been long out of favour, was brought in to expound it, he does it faithfully, without any fear of Man : And as he said, so it prov'd, in *that Night was the King of the Chaldeans slain*. And thus he lived to see the Overthrow of that Monarchy which he had foretold, and from being a *Prophet* he became a *Witness*. But,

Tenthly, There are those Streams of Misery to be pour'd out on this Place, as were never heard of before, and all by way of Retribution for their Wickedness. Thus they thought, and thus they sung, *O Daughter of Babylon, that art to be destroy'd,*  
 Psal. cxxxvii. 8. *happy shall he be that rewardeth thee as thou hast done to us, happy shall he be that taketh thy Little-ones, and dasheth them against the Stones.*

And the Prophecies of all those that foretold their Fate, are made to flow in hither. *Isaiab* is very bold, though he lived a long while ago, yet he draws out their End as if it was but of yesterday ; and 'tis what a Day might bring forth, for it came pouring in all at once, in one Hour they are made desolate. This was *the Burden of Babylon*, a great many Years before *Babylon* had such a Significance as it came to have at the Time of Execution. God would raise up one against them, the *Medes*, that would not regard Silver, nor human Compassions ; and in the same terms does *Jeremiab* utter his Words from the secret place of Thunder ; nay, to this purpose are all the rest, as guided by *one and the self-same Spirit*, that divides to every Man severally as he will.

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I will add as a Close to these historical Observations, that *he has done as he devised*, and fulfilled that which he commanded of old. *Babylon* is long since *fallen as a Mill-stone into the midst of the Sea*, never to be remembred any more. It is the Den of Dragons, not inhabited, and as much sunk by Water as *Sodom* and *Gomorrab* were consumed by Fire. Jer. li. 64.

And yet though the *Place* that was really so call'd is no more to be remembred, it is blotted out of the Earth, nevertheless the *Name* is sprung up in the New Testament ; which may be accounted for these four ways.

*First*, For their Power.

*Secondly*, For their Superstition.

*Thirdly*, For their Cruelty.

*Fourthly*, The Glory that shall result to our Saviour by their Ruin.

Here's a Plan laid in the old *Babylon*, for the Methods of Providence with the new.

That this Description does not belong to any heathen Nation, is to me very evident, from all the Language of the New Testament, and the whole Scheme that the great Redeemer of the World has laid out for his own Glory. We are <sup>2</sup> Thes. ii. long since told what any one may interpret, that <sup>8.</sup> *the Man of Sin shall be revealed, the Son of Perdition, who opposes and exalts himself above all that is called God, or that is worshiped. So that he as God sits in the Temple of God, shewing himself that he is God ; and we are waiting for what is to come, that the Lord shall consume him with the Spirit of his Mouth, and the Brightness of his appearing, even him whose coming is after the working of Satan, with all Deceiveableness of Unrighteousness.*

You may take the Prophecy in this Gradation.

C

*First*,



## JOY in Heaven,

*First*, That all the Courses of Providence shall be to advance the Glory of the only wise God our Saviour.

*Secondly*, That an Opposition has been raised against him by those that have call'd themselves by his Name, and perhaps by one that goes by the Title of *Most Christian*.

*Thirdly*, That this Enmity they have pursued against his peculiar People.

*Fourthly*, That he has ordain'd his Arrows against the Persecutors of his People and Interest, and will be as glorious in the Fall of *one Babylon*, as he was in that of the *other*. Lay these things together, which I shall consider in their Order, and you'll see the Beauty of Providence, that all God's Ways are Judgment and Truth.

I will only give you an Introduction to the Particulars I have mention'd, in a few Remarks upon the Chapter where you find my Text. It begins with a solemn Voice of Thunder. *Babylon the great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and the Cage of every unclean and hateful Bird*. Indeed this Character agrees to it before its Fall, and therefore what it shall be in a *providential* way, it has been in a *moral* one, a Habitation of Devils indeed, a Hold of every foul Spirit, and a Cage of every unclean and hateful Bird. And therefore the Judgment of God is according to Truth, he does no more than *make* her what she *is*, and suits her Fall to her Ways. And here we find a two-fold Resentment of this Dispensation, the greatest Sorrow and the greatest Joy.

*1st*, There's a most hideous Lamentation below, the Kings of the Earth who have committed Fornication with her, that is, who have defiled themselves with Superstition, and lived deliciously with her,

Rev. xviii.  
2.

Ver. 9.



## JUSTICE on Earth.

II

*her, shall bewail her and lament for her, when they see the Smoak of her Burning, that she is all in a Flame, that reaches up to Heaven, as her Crimes had done before.*

But here we are to distinguish, as God himself has done; for it is supposed that some of these Monarchs shall see the Error of their ways, and turn from these dead Idols to the living God, and flow into the Reformation. 'Tis true they are supposed to go too far into the Quarrel, *they give their Power and Strength to the Beast, and make war with the Lamb, who shall overcome* <sup>Ch. xvii. 13.</sup> them, and shew himself to be indeed *the universal Monarch*, the blessed and only Potentate, the King of Kings, and Lord of Lords: And then as the Angel says to the Prophet, *the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her Flesh and burn her with Fire.* <sup>Ver. 16.</sup> Though we read of the same Persons as in a State of Subjection and Stupidity to the Usurpation that is made upon their religious and civil Liberties, yet it is brought in as a divine Work, that *God shall put it into their Hearts to fulfil his Will, to agree and give their Kingdoms to the Beast, until the Words of God shall be fulfilled,* <sup>Ver. 17.</sup> as they shall be in their due Season; and then the Tide will turn, and run in those Streams that make glad the City of our God. So that a Time will come when the Eyes of the Nations shall be opened, and their Kings will see how much their Power is impaired in this World, and what hazard they run for another, who worship the Beast and his Image, for there is no Rebellion of their Subjects so gross as the Usurpation of their Priests.

This will be the Glory of the latter Days, when the Kingdoms of this World shall become

Ver. 15.

Ch. xxi.  
24.

Kingdoms of the Lord and of his Christ, *when the Time of his Judgment is come, and he will destroy them that have destroyed the Earth.* But besides this Anguish from the great Men of the World, there are those of a lower Sort in the same Calamity, for *the Merchants of the Earth shall weep and mourn over her.* By these I can understand no other than the Swarm of Priests and Friars who have their Gain by the Frauds and Deceits that are notorious enough; saying, *Alas! alas! that great City that was clothed in fine Linen and Purple and Scarlet, and deck'd with Gold and precious Stones and Pearls.* By their Dress and Garb you will know them, for *in one Hour is so great Riches come to nought.* What a Plunder will there be of Temples, Houses and Convents, where there has been a Collection of so much Wealth! *The Nations of them that are saved shall walk in the Light of the Gospel, and the Kings of the Earth shall bring their Glory and Honour into it.* And lest this Anger of the Lord should be taken in a wrong Light,

2dly, Here are different Affections employed on this Occasion, and that by an Address to the Place where they will be regarded, and where they cannot be mistaken. *Rejoice over her thou Heaven, and ye holy Apostles and Prophets, because God has avenged you on her.* The Ground of this Gladness in heavenly Places will send me back to what I mention'd before, which you may take under these two general Heads.

*First, A Description of the People who come under the Name of Babylon.* And,

*Secondly, Their Wickedness.* Where by the former we shall know who are in the Threatning, and by the latter you'll see that he is *righteous* who taketh vengeance.

*First,*

*First*, Who are they that may be supposed to be comprehended in this figurative Name. Now it is certain that it cannot be taken in a literal sense, for the City, that has been so long ago destroy'd ; but it may be transferr'd to some other People who are guilty of those Cruelties, by which they of old have fill'd up the measure of their Iniquities. In order to place this matter in a true light, you may take these Observations in their Descent from one another.

*First*, That all the Courses of Providence under the New Testament shall be to advance the Glory of the *Lord Jesus, the only wise God our Saviour*, that Person in the Divine Nature, who came to save us in the Name of the Lord. To him it appertains, for he is the Governour among the Nations, *the Prince of the Kings of the Earth, and God over all blessed for ever*. He was the Seed of the Woman to all the World, and afterwards the God of the Jews, *the Hope of Israel*, who appeared at sundry times, and in divers manners to the Fathers, as you have often heard ; but now since his Manifestation in the Flesh, and his rising from the dead, every thing in his Gospel is contrived to his Honour ; he is the Saviour of the Ends of the Earth. Thus *he is our Peace*, that makes Reconciliation through the Blood of his Cross ; *he is the Head over all things unto the Church* ; to him every Knee shall bow, and every Tongue confess, that Jesus is the Lord or Jehovah, to the Glory of God the Father. He is to inherit all Nations, and in balance to the Depression that he had in his Character, he is to rise out of all Shame and Trouble with an equal Reputation. He was *the Servant of Rulers*, and therefore Kings shall be obliged to *shut their* Isai. lii.  
*Mouths at him* ; and as he was tossed to and fro 15.  
like



Pfal. lxxii.  
11.

like a Locust, driven from Prison and Judgment, so now he hath the Government upon his Shoulders, and *his Name is to be above every Name; all Kings shall fall down before him, and all Nations shall serve him.*

Pfal. ii. 1.

*Secondly,* The Opposition that is made to this Model of Glory to a Redeemer, is not by the Heathen Nations as it was in *Babylon* of old, but his Enemies are those of his own Household. *The Kings of the Earth set themselves, and the Rulers take counsel together.* This is spoke of old by the Mouth of his Servant *David*, and lest you should confine it to *David* and all his Afflictions, the Apostle under the New Testament has told us, that it was designed to express their Enmity against the *holy Child Jesus*; that as they pursued him to death in his *Person*, so they would hinder the spreading of his *Gospel*. Indeed they were a mixture of Jews and Heathen, *Herod* with *Pontius Pilate*, with all the People of *Israel* conspired against him; but this is an Enmity that has been carried on by those that call themselves Christians, (for Names make no Alteration in *Nature*,) and the *most Christian* shall be the most ungodly, as if he was set on fire of Hell.

*Thirdly,* This Enmity is directed and pursued against his chosen People. Christ dies no more, Death has no more dominion over him, but he has a Seed to serve him, and such as shall be accounted to the Lord for a Generation. At this day, *France*, which is the Seat of Treachery to the Nations about her, is a Slaughter-house for the Blood of her Protestant Subjects, who have had too much Loyalty for their cruel Task-masters; it is to be hoped that their Eyes will be open'd, and their Hands at liberty, that they may act as the ransomed of the Lord, who return to *Sion* with Songs upon their Heads.

They



They are at present killed all the day long, and accounted as Sheep for the Slaughter. These are chiefly united and built up in their most holy Faith in the Doctrine that is according to Godliness, and such as he has once delivered to the Saints; of this the only Ground and Standard is the written Word. Nothing is to be admitted into our Profession that does not agree with the Rule. Now for this Adherence to a pure Religion and undefiled before God and our Father, are they persecuted by those who would have dominion over their Faith, because they do not willingly walk after the Commandment *where the Statutes of Omri are kept, and the Works of the House of Abab.* We have a very just Character of them who are Followers of the Lamb, *called, and chosen, and faithful*; called by his Gospel, chosen by his Grace, and faithful to his Word.

*Fourthly,* He is the Sovereign of his Church in the World, and has *ordained his Arrows against the Persecutors.* These are the *Babylon* of the New Testament. As they of old were the last national Enemies of the Jews, so the Name has sunk into the Oppressors of his Interest under the Gospel; they deserve, and wear the Title on the account of their Superstition, Power, and Cruelty, as I should now have shewn you, but I hope to have an Opportunity of doing it on the Return of the fifth of *November.* I will therefore defer it till that time, and only take notice that God has begun to execute his Wrath, and we are come to rejoice this day in his *rendering a Reward to the Proud.*

That is a noble Description of the Deliverance that his People shall have in the times of the Gospel, because the 68th Psalm, which *David* had composed, was with a view to an exalted Saviour. After his Death and Resurrection *he ascended*

Eph. iv.  
11.

*ascended up on high ; and it extended further, to the pouring out of the Holy Ghost, he received Gifts for Men : And this the New Testament brings down to his appointing not only of Prophets and Evangelists, but Pastors and Teachers. As it is supposed that Wars and Tumults would be in these last Days, so he sweeps off those that rise up against him ; he wounds the Head of his Enemies, and the hairy Scalp of those that go on in their Trespasses ; and he will bring a People from Basban, and from the Depths of the Sea, that their Foot may be dipt in the Blood of their Enemies, and the Tongue of their Dogs in the same : As if he would throw in a Bar against any of those false unpolitick Lenities, that some treacherous Men are persuading. Here I will only remind you of four Things that are spread abroad to the view of all Mankind.*

*1st, That the Enemy has come in like a Flood, and scatter'd his Bribes and Barbarities into several Nations, as it is said, Dan. xi. 30. He has had Intelligence with them that forsake the holy Covenant, and such as do wickedly shall be corrupt with Flatteries, but the People that know their God shall be strong and do exploits.*

*The French, who have had all the Arts of Deceit and Mischief, have gone on polluting some with their Gifts, and devouring others with their Armies in Italy, Flanders, in Holland, in Turkey and Great-Britain. They have spread their Poison, and laid their Plots ; Multitudes have been insnared by that which has proved the Root of all Evil, the Love of Money. And this has been so prevalent over some People not to join with us, and upon others to appear against us, that the Net is spread far and wide ; even Protestant Kings and States, to the Scandal of their Character, have suffer'd themselves to be hired by the*

the People whom they ought to abhor, for their perpetual Tricks and Shufflings. They have had Intelligence indeed with them that have *forfaken the holy Covenant*; when they had used Methods with our neighbouring Allies to bear the Sword in vain, they have spirited up a number of perjured Rebels to invade our Country; to plunder and destroy, which struck a Terroure all over the Land. Thus deserted by our Allies, and disappointed by our old Friends, *we looked for our vain Help to a Nation that either* Lam. iv. *could not, or would not save us. Our End was* 17. *near*, when a Company of Thieves and Robbers, Rogues and Ruffians enter'd into several Towns and Villages, laying waste wherever they came to.

2dly, That in this cloudy and dark Day there was such an Apprehension of *Danger*, and such an Appearance of *Zeal*, as perhaps no Age or Country could equal. This is what we may remember with pleasure. The Nobles willingly offer'd themselves among the People: prodigious Sums of Money were a free-will Offering unto the Lord; all Ranks and Degrees, all Denominations and Parties were knit together as one Man, the same diffusive Spirit run through the Nation; and you know, and are well assured, that many of *our Assemblies* did not only set their Watch, but made their Prayers against them. Societies laid siege to the Throne of Grace, knowing that our Help was in the Lord who made Heaven and Earth. None of our Kings ever had the Honour of so many Volunteers both in the Field, and the Church, as his present Majesty. Never was there such an Appearance of Religion, except in those days when *there was no King in Israel*. The common Danger engaged a Concern for the common Interest;



terest, and besides our recourse to Horses and Chariots, we remembered the Name of the Lord our God.

3dly, God has given us an Answer of Peace, he has heard our Supplications that came about the Throne of the Lamb, as the Sound of many Waters. He has gone forth with our Armies, and especially from the time that an *Arrow* was taken out of the *Royal Quiver*, our Enemies have been scatter'd as Chaff before the Whirl-wind. You may apply what *Ezekiel* says of *Zerobabel*, who was a Type of *Christ*, to the Prince whom God has so greatly honoured in our Deliverance, in *Ezekiel* xvii. 22, 23. *Thus saith the Lord God, I will take off the highest Branch of the high Cedar, and will set it, and I will crop off from the top of its young Twigs a tender one, and will plant it upon an high Mountain, and eminent, in the Mountain of the Height of Israel will I plant it; and it shall bring forth Boughs, and bear Fruit, and be a goodly Cedar, and under it shall dwell all Fowls of every Wing, in the shadow of the Branches thereof shall they dwell.* This Salvation we have acknowledged from popular Confessions all over the Land, owning the Goodness of the Lord by the hand of that young Hero, of whom it may be truly said, that God has hung upon him all the Glory of his Father's House.

Isa. xxii.  
24.

Fourthly, There wants yet a Consummation of this Joy that is to reach to the Church of the First-born, whose Names are written in *Heaven*, and to those that would sing the Songs of *Zion* in a *strange Land*; till the Lord God has avenged the dear Blood that has been shed; they under the Altar will be baulked of their Joys, and must go on crying, *How long, O Lord, holy and true!* Indeed there is the Vengeance of eternal Fire, that will be a full Recompence to the Wicked when the great Day of his Wrath



Wrath is come. But even in this World they that have been slain for the Word of God, and the Testimony of Jesus, are soliciting for the long Arrears that are due to them that dwell on the Earth. And if Justice is slackned, and Judgment does not go forth, 'tis only sowing the Seeds of a *new Rebellion*, and undoing the Work of the Lord among us. The Impudence of those who are reprieved, and the Disaffection of their Confederates, are bold Intimations on *their part* that there's an Indolence *on our side* which they despise. We cannot promise ourselves such a Confluence of Men and Money at any other Time, if the Lives of *those* are spared, who would have made such quick Work with *ours*. And I hope that Denunciation will be prevented which *Joab* delivered to *David* after the Defeat of *Absalom*, and the Men of *Israel* who sustain'd his Pretensions to the Crown; he tells him roundly, and he speaks as every wise and honest Man would do, sealing it with a solemn Oath, *Thou hast* 2Sam. xix.  
*shamed this day the Faces of all thy Servants who* 5, 6, 7.  
*have saved thy Life, and the Lives of thy Sons and Daughters; for thou hast declared thou regardest neither Princes nor Servants: and therefore speak comfortably to them, for I swear by the Lord, if thou go not forth, there will not tarry one with thee this Night, and that will be worse unto thee than all the Evil that beset thee from thy Youth until now.*

## S E R M O N II.

N o v. 5. 1746.

**T**WAS on a Day of Gladness to our Hearts, that I enter'd upon the Consideration of these Words, in memory of that *new Song* that God hath put into our Mouths for the Suppression of an horrid and unruly Rebellion; and I would now resume them, as by a Rotation of Time we are come to the Return of that Month and Day, that Providence has distinguish'd and embalm'd by so many Wonders of old. The Salvation of this Age is so much of a piece with that of former Years, that we may consider it as a renewal of what has been in those Generations. He has acted the same way over again, as he said to the *Jews* in *Micah vii. 15.* *According to the Days in which ye came out of the Land of Egypt will I shew you marvellous Things.* 'Tis the same Cause that he pursues, the same Popish Tyranny, through the same Canal of *French Power*, that he has blasted. And therefore that I may accommodate the Song that's composed for the last Enemies that shall be destroy'd, to our future Hope of *that*, and our present Experience of *this*, I have made choice of those Words, which the Church below, will without any reserve pronounce to those above; *Rejoice over her ye Heavens, and ye Holy Apostles and Prophets, for God has avenged you on her.*

That

## JUSTICE on Earth.

That the People, the Cause, the Interest on whose Ruin all this Gladness should be summon'd, goes by the Name of *Babylon*, I have shewn you at large. I gave you a short History of it in the Old Testament, where it stood for the *Glory of Kingdoms*, and the Praise of the whole Earth; but it's now used in a meer Figure, for a Thing that's equally vile and hateful, envious and opposite to the glorious Gospel of our God and Saviour. And this is not to be understood of the Heathen that knew not God, as in former times; but there's a transition of the Name to those that have corrupted the Doctrine and Worship of the New Testament.

And that you will find collected into a heap in that grand Apostacy that was foretold, that there should be a *falling away*; and we have it so well described, that we are to look after it as gather'd under one single Head. <sup>2 Thess. ii.</sup> *There is a Man of Sin, a Son of Perdition*: and that it means some one Person, is plain from the particular Account that we have of his Crime, he is the chief of the Children of Pride; nor is the Title given to *Judas* [the Son of Perdition] who betray'd his Lord and Master, so very remote from that Monster of Iniquity, who has crucified him afresh in his Servants, and put him to an open Shame in his Religion. For <sup>3, 4.</sup>

*First, He opposes and exalts himself above all that is called God, or that is worshiped*; that is, above the Kings and Princes of the Earth: and I think we need not go far to seek where these Characters are to be found; the thing is notorious, that there is a Power that pretends to dissolve the Ties and Bonds of Subjects to their Sovereigns; and they may depose those whom the *Pope* excommunicates; and as the Head



Head of the Church gives them to the Devil, so Rebellion may send them thither. It was a false Charge against our Saviour, but it's a true one in him who calls himself his Successor, *We have found this Fellow perverting the Nation, and forbidding to give Tribute to Cæsar, saying that he himself is Christ a King.*

This Veil has been for several Ages cast over the Nations, and none but the Protestant Powers have had the Courage to throw it off; but it is to be hoped that in time *the Veil will be taken off their Hearts*, and then the Spirit of the Lord will set the Princes and People of the Earth at liberty.

Thus has the Man, who calls himself the Successor of St. Peter, made a wrong use of his Keys, for they related to the Kingdom of Heaven only; but instead of that, he has *savour'd the things that be of Men*: And therefore we may say to him as our great Lord did to Peter himself, *Get thee behind me, Satan, thou art an Offence to me.* Instead of confining their Keys to the Kingdom of Heaven, they are using them in a Reproach and Banter upon him *whose Kingdom is not of this World.* This is a true Monarch of Babylon indeed! *Whom he would be kill'd, and whom he would be kept alive, and whom he would be set up, and whom he would be pull'd down.* So that if there's any meaning in a Character upon which the New Testament has enlarg'd, this must be the Application.

Secondly, As to Church Affairs, and what pertains to Religion, he has swelled in Proportion to his Sovereignty over the Powers of the Earth, by setting himself on high, and with spiritual Wick- edness in Heavenly Places, *he sits in the Temple of God*: That they pretend is the properest place for him, but 'tis not to introduce, to direct and

and encourage those that worship towards that holy Temple; to preach the Gospel; to heal the broken-hearted, and to give Deliverance to the Captives, but he thinks it no *Robbery to be equal with God, he is worshiped and shews himself to be God.* So that instead of doing every thing in the Name of *Jesus of Nazareth*, as *Peter* did, he has at one Grasp gathered in all the Titles, the Attributes, and the Veneration that is given to the Lord our Maker.

This is the *Babylon* of the New Testament whom the Lord shall consume with the Breath of his Mouth. That he has done in great measure, by the preaching of the pure Gospel; and we are waiting for the *Brightness of his Coming*, *Psal. lxxii.* and a further Glory to the Reformation, *when all Kings shall fall down before him, and all Nations shall serve him,*

There are two Things to be considered from these Words.

*First*, The Characters of *Babylon*, and these agree to those of old; *there's no new thing under the Sun.*

*Secondly*, The Vengeance ordain'd for her, to the Joy of those in Heaven, into which Number the holy *Apostles and Prophets* are collected and concerned.

*First*, I told you in a former Discourse, that there was a Parallel between the two *Babylons* in these four Particulars.

1. Their Power.
2. Their Superstition.
3. Their Cruelties. And,
4. The Glory that should arise to a Redeemer from the Execution of his Judgments.

1. The *Power of Babylon* was extended to all the World: As *Daniel* tells *Nebuchadnezzar*, not with any fulsome Flatteries, but he does it as a

Preface to a dreadful Interpretation of a prophetic Dream ; *Thou, O King, art grown and become strong, for thy Greatness is grown and reaches unto Heaven, and thy Dominion to the Ends of the Earth.* And before this he had described him in his primitive Monarchy ; *Thou, O King, art a King of Kings, for the God of Heaven has given thee a Kingdom, Power, Strength and Glory ; and wherever the Children of Men dwell, the Beast of the Field, and the Fowl of the Heavens has he given into thine Hand, and he has made thee Ruler over them all, thou art this Head of Gold.* Well, as the God of Heaven had given him this Flush of Glory, the God of Heaven takes it away, and he refers to the Time of this Execution, when he spoke to his Grandson Belsbazzar, *The most high God gave thy Father Nebuchadnezzar Dominion, Majesty, and Glory and Honour ; and for the Majesty that he gave him, all Nations, People and Languages trembled and feared before him.*

I need give you no more than a Specimen how large and extended the first universal Monarchy was. *But when his Heart was lifted and his Mind harden'd in pride, he was deposed from his kingly Throne, and they took away his Glory from him.*

And the New Testament has laid out an equal Power with that of the Old, which is come on the Name of Christianity. There was a general Infatuation that stunn'd the Nations of the World, when they first embraced the Gospel. The Priests had Preferments and Honours flowing in upon them, by the Superstition of their Rulers.

I will only read you what you find in the Scriptures of Truth, at the winding up of the Book of that Prophecy, Rev. xiii. 1. *I saw a Beast rise out of the Sea, having seven Heads and ten Horns, and upon his*



*his Horns ten Crowns, and upon his Head the Name of Blasphemy.* This Revelation to *John* was writ at a time when there were no appearances of any such Abominations in the Christian Church. But after a few years, the Flock of God degenerated into a mere *Beast*, as it's here call'd. *And the Dragon*, the Emperor of Rome, gave him his Power, his Seat, and great Authority. This Prophecy is no secret, and the Interpretation of it is now no Mystery. He goes on with the Accounts that are too plain to be doubted, and too gross to be denied: *All the World wonder'd after the Beast, and there was given to him a Mouth speaking great things, and Blasphemies, and he opened his Mouth in Blasphemy against God to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.*

He resumes his Character under another hateful Figure; what he had called the *Beast*, he afterwards speaks of as a great *Whore that sat upon many Waters, with whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication.* And it's much that they should appear in the full *Attire of an Harlot* after such warning: but they declare their Shame as *Sodom*, for it is written, that *she was array'd in purple and scarlet Colour, and decked with Gold and precious Stones and Pearls, having a golden Cup in her hand.* Here's a glaring Argument that they are verily guilty; the shew of their Countenance does witness against them, as if they had a mind to glory in their Shame.

I will add no more to this Account than he brings in as that with which he closes it up: *The Woman which thou sawest, is that great City which reigneth over the Kings of the Earth.* Thus it held for many Ages; the Earth was without

Form and void, and Darknes lay upon the Face of the Deep, till the Spirit of God moved upon the Face of the Waters; and at our *Reformation* said, Let there be Light, and there was Light; *2 Cor. iv. 6.* for he that commanded the Light to shine out of Darknes, has shined into our Hearts to give us the Light of the glorious Gospel of Christ.

2. Their *Superstition* under the Christian Name, was equal to that of *Babylon*, which, as I have observed before, was *mad upon their Idols*. Every King had his God. *Sennacherib* had *Nisrock*, to whom he was a Worshiper, and his own Sons made him fall a Sacrifice: *Nebuchadnezzar* had another called *Beltesbazar*, and he had such a Veneration for *Daniel*, that he called him after the Name of his God; though I suppose that the Idol's Name was only *Bel of Babylon*, and the additional Termination was an honourable way of distinguishing a Favourite; and really their Nobles and their Idols were *the Work of Men's Hands, Wood and Stone*. Thus we read *Isa. xxxvii. 19.* of the *Assyrians*, that out of the House of his God, the Lord would make them vile: And their Successors in the Monarchy were all alike; *Babylon is taken, and Bel is confounded; Merodach is broken in pieces, her Idols are confounded, her Images are broken in pieces*: and it is threatned, Behold the days come, saith the Lord, that I *Jer. li. 52.* will do judgment on her graven Images, and through all her Land the Wounded shall groan.

But if we turn aside to the Church that calls herself *Catholick*, (which is no more than universal) we shall see greater Abominations than these. The Idolatry of *Rome* has been proved to a Demonstration by several learned Protestants, and where-ever this has been denied amongst those of the *Reformation*, you are sure that their Zeal against Popery was like a peccant Humour, turning

ing inwards upon the Vitals of all Religion, and been corroding the Reformation.

Thus tho' Archbishop *Laud* had written against *Fisher* the Jesuit, yet he is reported to have this distinction frequently in his mouth, *Ecclesia Romana, & Turba Genevensis*; and all his Arguments against the Church of *Rome*, were no other than Chaff before the Wind, when he died a Martyr to Superstition, Popery, and Treason.

The Papists make no Secret of setting up other Mediators, besides the only one Advocate we have with the Father; which is a supplanting him in his Office, a plundering him of his Dignity, making God's own Appointment of none effect, it's taking the Work out of his hand. Their Pictures, Statues and even their Temples have the Name of some *Saint* or other, to whom a solemn Dedication is made, as if they would shove in the Sons of Men to have a part in the House of the living God. Such a number of Holy-days, which are devised of their own Hearts, the Garments spotted with the Flesh, the apish Tricks and Postures, bowing, cringing, facing about to the East, *making many Altars to Sin*, have at last brought down the Worship of God into a Scene of Foppery, to the Exclusion of Reverence and godly Fear.

3. They may well succeed to the Name of *Babylon*, who have so much of their *Nature* in the Cruelties they run into. And here, if I knew where to begin, I should not know where to end; *they have set their blood upon the top of a Rock*, and are not ashamed to leave it uncovered. Ezek. xxiv. 7.

The Massacre of *Paris* is well known, and that in *Ireland* ought never to be forgotten. And we find the same Spirit in latter days unchanged and undisguised in our Nation. The Blood of the Martyrs



Rev. xvi.  
6.

in Queen Mary's Reign gave us a compendious View what manner of Spirit they were of, but *for the Elect's sake those Days were shorten'd. That Woman was drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus.* Indeed, when the Apostle tells what he saw, *he wonder'd with great Admiration,* but we may say with the Angel, *wherefore didst thou marvel?* It is their common way, Cruelty is the inseparable Temper of Popery.—About the same number of years, did the King, whose Expulsion we this day remember with anniversary Joys, fill up the measure of his Iniquity. He made haste and drove furiously, 'till the Voice of innocent Blood and injur'd Laws went up to Heaven, and he was turn'd loose as *a Fugitive and a Vagabond in the Earth.*

And we have lately had an Attempt to revive his Title, in a most violent Rebellion; but how *spurious* soever the Person was, for whom they begun it, yet the Methods they used were *genuine*, and derived from the Family, in a lineal Descent from those that went before them. The Violence, Profaneness, and Barbarity with which they enter'd into our Nation, shew'd that they went the old way to work, had not the great God stop't their Career, they had *laid our pleasant Land desolate*, making it a Field of Blood, and bringing upon us the Day of Slaughter. We had such a Taste of the Spirit they were of, in Plunder, Murder, Cruelty and Pride, as would sufficiently vindicate *David's Choice* of any Evil rather than *falling into the hands of Men.* Tho' seventy thousand died in a Pestilence of three Days, it was not so bad as flying before their Enemies three Months. The very tender Mercies of the Wicked are cruel.

2 King ii.  
5.

The Laws of War are noble and generous, but what you may expect from Traitors, Rebels,  
and

and Malignants, you may take from a well-at-  
tested Story, that when several of our Officers  
and Soldiers were made Prisoners, a certain con-  
demn'd Lord wish'd for Gibbets to hang them,  
and that his Sword might be run up to the Hilt  
in the Blood of them that hinder'd their lawful  
Sovereign, as they call'd him. 'Tis plain enough  
in whose Bowels that Sword would have been  
sheath'd, if God had not interpos'd for the Sal-  
vation of his Anointed.

4. Against *Babylon* of old would the God of  
*Israel* execute all his Wrath ; and by the same Plan  
does our great Redeemer proceed with those, who  
bear their Name and their Guilt in our Day.  
When he turn'd again the Captivity of *Zion*,  
it's said, *the Lord God of Recompence shall surely*  
*requite:* And we read of him who has purchased  
the Church with his own Blood ; *strong is the* Rev. xviii.  
*Lord God, who judges her.* He takes a compass in <sup>8</sup>.  
his Vengeance equal to the Wickedness that has  
procured it: *True and righteous are thy judgments.* Ver. 21.  
And there is a reason for it, if you do but look  
down to the last Verse of this Chapter, where  
you find, that *a mighty Angel took up a Stone as*  
*a great Millstone, and cast it into the Sea, saying,*  
*Thus with Violence shall the great City Babylon be*  
*thrown down, and be no more at all.* This is in  
imitation of what the Prophet *Jeremy* directed  
*Baruch* to do ; when he had made an end of de-  
scribing the Place that had the original Title, he  
pronounces the final Sentence, that no Joys, no  
Traffick shall be heard no more at all in her.  
There are two Reasons given for it, and we  
need not look far for a Parallel, *Thy Merchants*  
*were the great Men of the Earth, and by thy Sor-*  
*ceries were the Nations deceived;* that's the first,  
and the second is like unto it, equally evident,  
and equally scandalous, that *in her was found* Rev. xviii.  
the 24.

*the Blood of the Prophets and Saints, and of all that were slain upon the Earth. But that will have a more proper place under the next general Head.*

*Secondly, We have an account of the Vengeance ordained for this other Babylon, which I told you, was to be understood of a People who are rebellious against the Gospel of our dear Redeemer. This is supposed to be among them who are called by his Name, they must have the Title of Christian, by whom we are to understand Antichrist, and the greatest Iniquity falls to the share of those that have assumed the Glory of being Most Christian, as if it was given them per Antiphrasin, by an Interpretation of which the very Name is abhorrent. Under that Denomination, we may see the Marks of as much Superstition, Treachery and Violence, as are now current in the World. What the Pope design'd by giving this Title to the Kings of France, I know not: but at length it's grown into a Brand of Infamy, and becomes the Character of him whom no Laws, either of God or Man, can oblige to act with common Justice and Honesty. Now in pursuance of that Exhortation which is given to those above to rejoice in Heaven, for the Vengeance done to the holy Apostles and Prophets, on their Enemies who dwell on the Earth; I will answer the Objections that are made against the Call that's delivered in my Text. And,*

*1. It is pleaded, that we are directed by our Saviour himself to love our Enemies, to bless them that curse us, and pray for them that despitefully use us, and persecute us; and therefore they that would strain these Words, argue against all Retribution of Vengeance, on the Heads of those that are guilty. But,*

Matt. v.  
44.



(1.) Have these People a mind to insinuate any Contradictions in the Bible? *Shall he that contends with the Almighty, instruct him? He that reproves God, let him answer it.* They that think some Passages in the Book of *Psalms* are too severe and unbecoming the Gospel, are playing off the Bible into the hands of the *Papists*; for these may well be excused in prohibiting the Book, when others take the liberty to revile it; and therefore, gutting, mangling, transposing and confounding the great Treasure of Psalmody that God has left with his Churches, is an Insult upon all Revelation: For *if the holy Men of God spake as they were moved by the Holy Ghost,* then it must be the self-same Spirit that guided them of old, and especially *when the sweet Psalmist of Israel has told us himself, that the Spirit of the Lord spake by him, and his Word was in his Mouth.* 'Tis as bad, to be good, and kind and holy, as it is to be wise and knowing above what is written; and all those Scriptures that contain the Curses upon the People there described, are given by Inspiration of God; and so must be profitable for Doctrine, Correction and Instruction in Righteousness.

That Man is either ignorant of, or a Traitor to the Protestant Cause, who pretends an Amendment, or a Reformation of those pure Words of God, which we are told in the Book of *Psalms*, are purified as Silver seven times. To think that we can take away any Dross from them, is a vile and dangerous Insinuation; for the Church of Rome may well be allowed to tell us we must not read them, if it's wrong to sing them; and if they are shocking to pious Ears, it's time to lay them aside: but let God be true and every Man a liar, he will be justified in his Sayings. For

(2.)

(2.) There is no clashing or contradiction between our Saviour's Advice to *pray* for Enemies, and the Practice of those holy Men of God who were inspired to *curse* them. We must not think there is any moral Change between the Old Testament and the New, an easy distinction will serve to reconcile them. We are not to revenge ourselves, or *render Evil for Evil*, but use all gentle Methods to win their Souls, in *Meekness instructing them that oppose themselves, if peradventure God will give them Repentance unto the Acknowledgment of the Truth*; and this we must follow with Prayers to him, who is the Author of all Grace, that he would *turn the Hearts of the Disobedient to the Wisdom of the Just*. But,

2 Tim. ii.  
25.

(3.) If they still continue in their Rebellion, we may and ought to be upon our guard against them, and follow these Endeavours with Prayers and Supplication, that God would not *further the Devices of the Wicked, lest they should exalt themselves*. And we have not only a Liberty, but an Obligation to beg that he would *favour our righteous Cause*, by letting Sinners fall into their own Net, whilst that we withal escape. And,

Psal. 144.

(4.) When by his Providence he executes the Vengeance threatned, we are to be glad, and to *magnify his Work, which Men behold*.  
Psal. iii. 8. *Salvation is of the Lord, and his Blessing is upon his People*. This calls for a suitable Improvement; *Sion did hear and was glad, and the Daughters of Juda rejoiced, because of thy Judgments O Lord*. And the Reason is not for our sakes only, but *his*, that *the Lord may be above all the Earth, as he is exalted above all Gods*: According to the Spirit that breathes in my Text, *Rejoice over her thou Heavens, and ye Holy Apostles*

Psal. xcvi.  
8.

*ables and Prophets, for God has avenged you on her. Here observe,*

1<sup>st</sup>, The Call or Exhortation is directed to a Place where it cannot be misunderstood. In Heaven we have the *Fountain of Life*, and if in *God's Light we shall see Light*, in him is no Darkneſs at all. Whatever is done there will be well done, no unruly revengeful Paſſions are known in that City, nothing that *deſiles or loves and makes a Lye*. And therefore if ſuch an Employment has any room in the Habitation of Holineſs and of Glory, you may be ſure it's all right and regular. Pf. xxxvi.  
Rev. xxi.

2<sup>dly</sup>, Here's the great Compaſs that the Juſtice of God is ſuppoſed to take, not only avenging the *Holy Apoſtles* but the *Prophets* alſo; that have ſpoke to the World in old Time. The *Prophets* might have received ill Treatment from the *Babylon* properly ſo called, but the *Apoſtles* can only ſuffer by that Inter-eſt that bears the Name in a *Figure*: not merely by the Oppreſſion of a foreign Enemy, which People may endure as expecting no better from them; but Perſecution is a Rage within the Bowels of *Chriſtianity*, by which it becomes a Kingdom divided againſt itſelf, and therefore it cannot ſtand. The Servants of God in the Old and New *Teſtament* are called to theſe harmonious Shouts upon the old and new *Babylon*; *One Generation ſhall declare his Works unto another, and praise him for all his mighty Acts*. Pf. cxlv.

3<sup>dly</sup>, This is repreſented as the doing of the Lord; *God has avenged you on her*. All our Endeavours in *reſiſting unto Blood* muſt be aſcribed unto him who ſits upon the Throne judging right. Whatever Inſtruments he uſes, whatever Ways he takes, it's he that *gives Deliverance unto Kings, and ſaves David his Servant* 50. Pf. xviii.



*from the hurtful Sword. It's all the doing of the Lord, Our God is the God of Salvation, and to him belongs the Issues from Death. He shall wound the Head of his Enemies, and the hairy Scalp of every one that walks on in his Trespases. He it is that turns the Captivity of Zion, and gives Victory to his Anointed; for the Battle is the Lord's, and through him we shall do valiantly, he subdues our Enemies under us.*

*4thly, This Vengeance that he executes, is not always by Whirl-winds and Tempests, by Pestilence and Famine, but by the two-edged Sword in the hands of his People. Thou art my Battle-ax and Weapons of War; with thee will I break in pieces the Nations, with thee will I destroy Kingdoms, with thee will I break in pieces the Captains and Rulers, and I will render unto Babylon, and to all the Inhabitants of Chaldea, all the evil that they have done in Zion in your sight, saith the Lord. This Honour is design'd for his Saints, to inflict the Vengeance that is threatned, to bind their Kings with Chains, and their Nobles with Fetters of Iron; and to that Work he expects we should be faithful.*

*There's an exprefs Command, not only to be separate from the Enemy, but to do justice upon them, when he puts them into our hand. We are the Commissioners of his righteous Anger. Come out from her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues; reward her as she hath rewarded you, double unto her double, according to her works; in the Cup which she hath filled, fill to her double; how much she has glorified herself and lived deliciously, so much Torment give her; and cursed be he that doth the Work of the Lord deceitfully.*

As

As the great God has shewn Mercy to us, so he has made us the Ministers of his Justice to them. Thus you read of a Proportion between their Guilt and their Fall. You may easily draw down the Character to this Age, that was given to a former, and say, in a proper Application, *Nebuchadnezzar the King of Babylon hath Jer. li. 34. devour'd me, he has crush'd me, he has made me an empty Vessel, he has swallow'd me up like a Dragon, and he has filled his Belly with my Delicacies, he has cast me out; the Violence done to me and my Flesh be upon Babylon, shall the Inhabitant of Zion say; and my Blood upon the Inhabitants of Chaldea, shall Jerusalem say.*

2dly, The second Objection is very much of the same Tendency with the first, and so are the rest of them, which plead for Mercy to the implacable Enemies of Flesh and Blood: That <sup>1 Pet. ii. 23.</sup> our Saviour was meek and lowly of Heart, when *he was reviled he reviled not again; when he suffered he threatned not, but committed himself to him that judgeth righteously; and he pleads for his Enemies, for those that had done the greatest Wickedness in the World, which was crucifying <sup>Luke xxiii 34.</sup> the Lord of Glory. Father forgive them, they know not what they do; and in correspondence with this Temper, he has taught us, <sup>Rom. xii. 19.</sup> not to avenge ourselves, but rather give place unto Wrath. To all these and many others of the like nature, the Answer is very easy.*

(1.) He did indeed blot out the Iniquities of those that slew him, when they were <sup>Act. ii. 37.</sup> pricked in their Hearts, and repented and were converted, <sup>Psal. cx. 3.</sup> he open'd the womb of the morning, and he had the dew of his Youth; from Murderers they became Saints, a willing People, and look'd on him whom <sup>Zech. xii. 10.</sup> they had pierced: the Word of his Grace cut its way into their Hearts, and then the Word of his

*Promise* was made good for the remission of their Sins. It was a glorious Day of his Power when three thousand of those who were concern'd in his Blood, were melted, and moulded and converted by it. But,

(2.) What is this to them that continue in their Trespases, and grow worse and worse, deceiving and being deceived? What have they to do with Mercy, who are harden'd in their Impenitence? The Command is to *give them Blood to drink, for they are worthy*. He has left it with the Integrity of his People to execute his Wrath, and expects they will be faithful to their Trust.

1 Sam.

xxv. 33.

Indeed *David* blesses God who prevented his *revenging himself with his own hand*, but that was the case of a private Injury; and besides, the Resentment was excessive, it went beyond all Bounds: that because a churlish, hateful, covetous Wretch had refused him a Favour, that therefore he vows the Death of all the *Males* in his Family. Well might he adore the Bar that Providence threw in his way, and please himself that he had not the early Stain of innocent Blood upon his Character! But what is this to the Enemies both of Religion and human Nature, whose Temper, whose Principles, whose Duties under the Direction of an evil Conscience, do all conspire to make them cruel? In that case there's an universal Shout in the Church above, when these Plagues are executed upon them that destroyed the Earth. *I heard a*

Rev. xix.

1, 2.

*great Voice of much People in Heaven, saying, Alleluia, Salvation, and Glory, and Honour, and Power unto the Lord our God, for true and righteous are his Judgments; for he has judged the great Whore, which did corrupt the Earth with her Fornication, and has avenged the Blood of his Servants at her hand. And in this case we are not*



not left to the Partiality of our own Mercy, for God expects that they with whom he has intrusted the Sword of his Justice, do not bear that Sword in vain. This is the Borden of *Babylon*, they shall go into the Gates of the No-  
*bles*; and who are the People to be employed in this Expedition? The next Words tell us, *I have commanded my sanctified ones, I have call'd my mighty ones, in mine Anger, even them that rejoice in my Highness.* Isa. 13. 2, 3.

He saith to *Abab*, because thou hast let go a Man whom I have appointed to utter Destruction, thy Life shall go for his Life, and thy People for his People. Saul did evil in sparing *Agag* the King of the *Amalekites*, for which the Lord repented that he had made him King over *Israel*. Besides, the Blood of those that have been slain in the Battles of the Lord calls for Vengeance on them that dwell on the Earth.

(3.) It is very apparent that the People over whom our Saviour wept, and for whom he pray'd, came to be ripe for the *Wrath that should come upon them to the utmost.* The things of their Peace were hid from their Eyes, and their Houses were left unto them desolate, and *Jerusalem* was trodden under foot of the Gentiles; they had long since filled up the measure of their Iniquities, and are now Wanderers among the Nations: Their Land, their Temple, and every Peculiar are all destroy'd, and the slow Arrears of Anger are paid in that was owing to them for many Ages. *The Blood of the Prophets which was shed from the Foundation of the World, from the Blood of Abel to the Blood of Zacharias, who perished between the Altar and the Temple, verily, as he said unto them, as it was to be, and has been required of that Generation.* 1 Thess. ii. 5. Luke xix. 42.

Isa. xxv.  
9.

(4.) We on the *return of this Day* may call to mind the great Salvation that God has wrought amongst us; and had there been a more thorough Execution at that time upon the Enemies of our Religion, such as were *incontinent, fierce, Despisers of them that were good*, we must have the Roots of Rebellions, Assassinations, Persecutions, and Schism-Bills dug up. But the hands of Justice grew slack. However, we may rejoice that God has caused the Day-spring of Liberty and Religion to open from on high; *This is the Day that the Lord hath made, we will rejoice and be glad in it.*

Isa. xiv.  
29.

And especially as in this Year he has owned his Work, and in those Judgments that were rolling over the Nation remember'd Mercy. Nor can we have a better Argument to call over the Years of the right Hand of the Most High, and what he did at the *Revolution*, by the hand of KING WILLIAM, than when he has so lately renew'd our days as of old under a Prince of *that Name*, that we used to have in *glorious Memory*. Thus does the Prophet lay in for a check to the Insolence of the *Philistines* after the Death of one Conqueror he lets them know there should be another. *Rejoice not whole Palestina, because the Rod of him that smote thee is broken; for out of the Serpent's Root shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent.*

'Twas with regard to our Great Deliverer that the victorious Prince was call'd after him: And who knows, but as one *Lewis* begun to fall by the *Former*, so another shall finish the bloody Family under the *Latter*, and the second WILLIAM, if he follows the Religion and Piety of the First, will not bear that Great Name in vain,

F I N I S.